

THE FAITHFUL SERVANT CROWNED.

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A
S E R M O N,

Preached APRIL 13,

AT THE INTERMENT OF THE LATE

REV. JAMES NEWTON, M. A.

Minister of the Congregation in the *Pithey*,

B R I S T O L,

A N D

Classical Tutor to the *Bristol Education-Society*;

Who departed this Life APRIL 8, 1790,

In the 57th Year of his Age.

BY CALEB EVANS, D. D. K

TOGETHER WITH THE

F U N E R A L O R A T I O N

At the GRAVE,

BY JOHN TOMMAS.

Published at the Request of the Congregation.

Ἐκεῖνοι — ἵνα φθαρτὸν εὐφρανὸν λάβωσιν· ἡμεῖς δὲ, ἀφθαρτον.

PAUL.

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Preached April 13

AT THE INTERMENT OF THE LATE

REV. JAMES NEWTON, M.A.

Minister of the Congregation in the Valley

B. R. 1 2 7 0 1

1 2 7 0 1

Classical Tutor to the Royal Education Society

Who departed this life April 6, 1855

In the 71st Year of his Age



BY CALLEB EVANS, D.D.

TOGETHER WITH THE

FUNERAL ORATION

At the Grave

BY JOHN TOMMAS

Published at the Request of the Congregation

Printed by William Lillie, at the Foundry, and in Office by John

Evans

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PRINTED BY WILLIAM LILLIE

and in Office by John Evans, at the Foundry, and in Office by John

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PRICE SIX PENCE

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H E N R Y K E E N E, Esq;
O F W A L W O R T H, S U R R Y,
T H E E A R L Y F R I E N D A N D P A T R O N O F T H E D E C E A S E D;
A N D T O T H E P A S T O R A N D C O N G R E G A T I O N
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T H I S S E R M O N,
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B Y T H E I R S I N C E R E F E L L O W M O U R N E R A N D F R I E N D,
C A L E B E V A N S.

B R I S T O L A p r i l 21,
1790.



HENRY KENNEDY

JOHN WATSON

THE FIRST FRIDAY AFTERNOON OF THE DECEMBER

AND TO THE PASTOR AND CONGREGATION

MEETING IN THE CHURCH



THIS MONDAY

PRESENTED AND KEPT AT THEIR UNITED PRAYER

RESPECTFULLY AND AFFECTIONATELY

A

IN THE MEMORIAL OF THE MANY THINGS

OF THE FUTURE

BY THEIR SINCERE BELIEF AND PRAYER

CARETAKERS

WATSON

S E R M O N, &c.

REV. II. 10.

BE THOU FAITHFUL UNTO DEATH, AND I
WILL GIVE THEE A CROWN OF LIFE.

TH E S E are the words, my Brethren, the gracious, the all animating words of our divine Master. Of him who is the first and the last, who was dead and is alive. Unto the Angel of the Church in Smyrna write, see ver. 8, These things saith the first and the last, which was dead and is alive.

The first and the last ! What a majestic description ! To whom can it be applicable, but to him in whom all the fulness of the Godhead dwelt bodily ? The first and the last.

And viewing, as we now do, the breathless corpse of our dear brother, and realizing as we cannot fail upon such an occasion, our own mortality,

talities, how soothing, how reviving to hear it added, Which was dead and is alive!

Yes, He whom all the Angels of God are commanded to worship, died. Forasmuch as the children that were given him to be redeemed by him, were partakers of flesh and blood, he himself also took part of the same, and in this his assumed nature, which was capable of death, he actually died. He was once, as our dear Brother now is, a breathless corpse; and was laid, as we are about to lay the body of our Brother, in the dark and silent grave.

Ah, shall we think ourselves above death, or disdain the humiliation of the grave, when our Master himself died and was buried? Why weepst thou, O thou early friend of the deceased, who had long been to thee as Jonathan to David; why weepest thou, his much loved faithful colleague, who art now left to labor in the vineyard alone; why weep ye, ye happy family in which he so long resided, and which for so many years he had gladdened with his presence and conversation; why weep ye, ye to whom he ministered the word of life so faithfully, who knew his worth and loved and honored him; why should you weep, why should any of us weep to behold his dead body lie before us, or to see it deposited, as it soon shall be, in the grave prepared to receive it? "Why should we tremble to convey, his body to the tomb?"

tomb? There, as it was expressed in the hymn we just now sang, — "There the dear flesh of Jesus lay, and left a long perfume." May I not then say to my fellow mourners, going as we are to the grave with the body of our Brother, May I not say with a mixture of joy and triumph, Come, see the place where the Lord lay! He was once dead.

But did he remain under the power of death? No, he could not be holden of it. He burst the bands of death, he rose, and is alive again, and lives for evermore. Having died for our sins according to the Scriptures, he rose again for our justification, and because he lives we shall live also. He has taken away the sting of death from his faithful servants, and ensured to them a victory over the grave. Christians can with triumph say, O Death, where is thy sting, and where thy victory grave?

But what was it the Savior commanded the Apostle to write, to the Angel of the Church in Smyrna? He was to write these things, "I know thy works, and tribulation, and poverty, (but thou art rich, i. e. rich in faith though poor as to the world, what an honorable character!) and I know also the blasphemy of them which say they are Jews, or the peculiar people of God, and are not, but are the Synagogue of Satan. Fear none of those things which thou shalt

shall suffer. Behold the Devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days. Then come in the words first read. Be thou faithful unto death, and I will give thee a crown of life!

In which words, we have

I. A solemn charge. Be thou faithful unto death.

II. An animating motive to enforce it. And I will give thee a crown of life.

I. We have a solemn charge. Be thou faithful unto death.

Which charge, though originally and in a particular manner addressed to the Angel of the Church in Smyrna, who is supposed to have been the venerable and truly apostolic Polycarp, yet is equally applicable to every succeeding Minister of Christ, and indeed to every private Christian. What is in this respect said to one is equally said to all; Be thou faithful unto death, and I will give thee a crown of life!

Let us then, my Brethren, consider the address before us with a particular reference each one to himself, as though the Lord were upon this

this solemn occasion addressing, as he indeed is by the affecting death of our dear Brother, each of us individually, and saying to one, and to another, whether in a private or public character, Be thou faithful, and, Be thou faithful unto death, and I will give thee a crown of life!

Be thou faithful. — Fidelity supposes some trust committed to us, some voluntary engagements entered into by us; and stands opposed to infidelity, treachery, cowardice, and desertion. — We have all our different talents entrusted to us, some two, some five, and others ten; and the common charge delivered by our great Master to us all, in whatever sphere we are called to act, is this: Occupy till I come.

As private Christians, and much more as Ministers of the Gospel, the precious Gospel itself is committed to our trust; to exemplify, to adorn it, to walk worthy of it, and as Ministers fully and faithfully to preach it. And we have moreover both as private Christians, and as Ministers, voluntarily professed allegiance to Christ, received Christ Jesus the Lord, and devoted ourselves to him and his service. Now to be faithful, is, in a humble reliance on the grace and spirit of God, uprightly to act according to our professions and obligations.

Are we in a private station in the Church of God; having received Christ Jesus the Lord, we
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should

should certainly consider it as our privilege and duty, to walk also in him. To walk circumspectly, not as fools but as wise, redeeming the time, and devoting our time, and all our talents of every kind, to him and to his service, whose we are, and by whose grace alone we are what we are. Real Christians do not consider themselves as their own, or at their own disposal, but lying at the foot of the cross, are ready habitually to cry out with Paul, Lord, what wilt thou have me to do? How shall I employ my time, my substance, my influence, so as most to glorify thy great name? In the closet, in the family, in the church, in the world, Lord, what wilt thou have me to do? How shall I act, how shall I behave; what shall I do, to honor and glorify thy great name, and walk worthy of the vocation wherewith thou hast called me? This is the spirit of the Gospel, this the spirit of a real Christian; nor can we be said to be faithful servants, faithful to our trust, faithful to our Christian profession and character, and the infinite obligations we are laid under, but when we are enabled by divine grace, in some good measure, to act in this manner.

But are we called to move in a public character in the Church of God? Are we not only called by divine grace and made Christians, but have we been called of God as Ministers, and has this grace been given unto us, that we should
 preach

preach amongst our fellow-sinners the unsearchable riches of Christ; our being faithful implies in it, not only our holding forth the word of life, in our tempers, and in our conversation, in common with other Christians, but, in a particular manner, our upright, zealous discharge, as Ministers of the everlasting Gospel, of the various, important duties of our sacred function.

Ministers are described as watching for souls, as those that must give an account; and they are called stewards, stewards of the mysteries of the kingdom, and stewards are particularly required to be faithful. And Ministers must be faithful, if they would be at last approved and crowned by their great Lord and Master. They may not be successful; none are, in the degree they would wish to be, but through grace they must be faithful, or they will at last be disowned and rejected. However popular, however applauded, and though they may be ready to plead, saying, Lord, Lord, open to us, receive us, grant us the crown of life, we have prophesied in thy name, and done many wonderful works; if they are found unfaithful, their hearts not right in the sight of God, they shall be commanded to depart, and instead of receiving the crown of life, shall be covered with shame and everlasting contempt. To the Ministers of Christ, the charge in my text is addressed with a lofty emphasis, Be thou faithful,

Faithful to God, faithful to thy own soul, faithful to the souls of those committed to thy care.

A faithful Minister will faithfully preach the sublime and interesting doctrines of the Gospel, keeping back no part of the counsel of God, nor daring to handle the word of God deceitfully. He will preach those truths which are the most humbling and mortifying to human pride, as well as those which are of a more soothing and reviving nature. He will lay the sinner low, and exalt the Savior high. He will disclose the sinner's emptiness, and display the Savior's infiniteness. The glories of his person, the riches of his grace, his ability and willingness to save to the very uttermost, and the stability and perpetuity of that immutable everlasting covenant which is established in him.

A faithful Minister will also shew the spiritual, transforming power and efficacy of the Gospel, and the grand practical design of it, when received, under the Holy Spirit's influence, in truth and love. That it is a doctrine according to godliness, that it does not lead to licentiousness but constrains to holiness, and that whilst it brings to the believing sinner's heart a free and full salvation, it teaches him to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in the world. He will be careful to maintain good works. And yet at
the

the same time he will ever remember to inculcate upon his hearers, that by the deeds of the law shall no flesh living be justified, but that all the grace which is necessary to sanctify and make us holy, as well as to justify us, is equally the gift of God through Jesus Christ our Lord, who of God is made unto all them that believe, wisdom, righteousness, sanctification, and redemption; so that he who glorieth should glory only in the Lord.

A faithful Minister will faithfully warn sinners of the danger they are in, and by the terrors of the law, as well as the alluring motives of the Gospel, call upon them to flee from the wrath to come. He will fear the person of no man, but deal faithfully with all, the rich as well as the poor, the high as well as the low. He will preach, as Paul did, not only publicly but also from house to house. He will preach by his example, as well as by his doctrine, preach faithfully, preach fervently and affectionately, as one indeed in earnest in his beloved Master's service. According to his abilities and opportunities for usefulness, he will be diligent in business, fervent in spirit, serving the Lord. He will be ready to employ his time and all his talents to promote the honor and interest of his Master in the world. He is ready to say to himself, I owe much, I owe my salvation and all my immortal hopes to him;

him; he it is who hath called me to a participation of the grace of his Gospel, revealed his Son in me, and counted me faithful putting me into the ministry; and I cannot but love much. Most gladly therefore will I endure all things, and do all things I may be called to, in the discharge of the ministry I have received of the Lord Jesus, that I may testify to my dying day the Gospel of the grace of God. In a word, a faithful Minister travails as it were in birth, to see Christ formed in the hearts of sinners the hope of glory, and his heart's desire and prayer to God for them is, that they may be saved.

The solemn charge before us is to be thus faithful, unto death. Be thou faithful, unto death. Persevere in such a steady, upright course, in spite of all the difficulties and discouragements that may lie in the way, to the end of thy course, till I grant thee thy dismissal by death. It is not enough to set out well, to continue for a time, and then to relax and decline, but to constitute the character of a truly faithful servant, it is necessary that we continue faithful unto death. He that endureth unto the end, and he alone, shall be saved. Occupy, says the Savior, till I come. And in the chapter before us, Fear none of those things which thou shalt suffer, behold the Devil shall cast some of you into prison that ye may be tried, and ye shall have tribulation

lation ten days; but, that is as though he had said, but amidst all these fiery trials and discouragements, Be thou faithful unto death, and I will give thee a crown of life!

Blessed be God we are not called to such trials as the primitive Christians were; but yet still, when we consider the treachery of our own hearts within us, and the discouraging state of things oftentimes without us, we often see reason to cry out, Who is sufficient for these things? As private Christians, and much more as Ministers, we meet with many things which are very discouraging, and our hearts are ready to faint by the way. How often are the faithful servants of Christ, both in a private and public station in his Church, constrained to cry out with the Apostle Paul, O wretched man that I am, who shall deliver me from the body of this death! How often are Christ's faithful ministers, ready to adopt the language of the prophet, Who hath believed our report, and to whom is the arm of the Lord revealed? All the day long, I have stretched forth my hands to a gainsaying and rebellious people! None but godly Ministers themselves, can fully know the many discouragements they meet with in the faithful discharge of the duties of their office. The coldness of some, who once perhaps appeared promising, the open contempt of others, the too
great

great carnality of professors in general, and the want of success in the conversion of sinners, are circumstances which often lie with weight upon the mind of a faithful minister, who longs to be made manifest in the consciences of his hearers, and to have the word come to them, not in word only, but with power. What with the abounding of infidelity and vice and profaneness on the one hand, and lukewarmness amongst Christian professors on the other, added to the exercises of his own heart, on account of his too frequent indifference and lifelessness, he drags on heavily, and is sometimes almost tempted to say, I will speak in the name of the Lord no more! Paul himself met with many discouragements, had a thorn in the flesh, a messenger of Satan to buffet him, so that he besought the Lord thrice that it might depart from him. And though his request was not granted, he received this consolation from the lips of his blessed Master, "My grace is sufficient for thee!" And this consolation remains still, my Brethren, for us. Let us not then be disheartened at any of the discouragements and difficulties we may meet with, but amidst all, and in opposition to all, relying upon his grace which is indeed sufficient for us, let us press forward, hold on in the path of duty, fear not neither be discouraged, whether men will hear, or whether they

they will forbear, let us cease not to warn, exhort, and deal faithfully with them, so as not to deliver our own souls, be pure from the blood of all men, and approve ourselves to our great Master, faithful unto death.

Unto death? What a chilling sound! Must the faithful servants of Christ then see death? Yes, in the great warfare of human life, there is no discharge, but it is appointed for all men once to die. The wages of sin is death. The sentence is gone forth, and it is irreversible. The sentence of death is passed upon all men. Ministers, whether faithful or unfaithful, must die; and those that attend their ministry must die; the proud must die, and the humble must die; Kings must die, and their subjects must die; the wicked must die, and the righteous must die; we must all die, dust we are, and to dust we must return! Humbling thought! We are all appointed unto death.

“O wife, eloquent, and mighty death! Thou hast convinced, (as a late writer* has forcibly expressed it,) those whom none else could convince or persuade; what none could do, thou hast done; those whom all the world has flattered, thou hast thrown out of the world; and trampled upon; thou hast stamped vanity upon all the extravagant pride of mankind.”

This leads us to consider, as was proposed,

heretofore

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II. The

* Dr. Leechman.

II. The animating motive by which the solemn charge in our text is enforced. I will give thee a crown of life. Be thou faithful unto death, and I will give thee a crown of life.

What can be imagined more reviving and glorious, than this divine promise! I will give thee a crown of life. I will give it thee. I who am the first and the last, who was myself dead but am alive, and behold I live for evermore; I, who have it to give, and have a right to give it to whom I will, I will give it thee. Though thou mayest be ready to look upon thyself as less than the least of all saints, yet as my faithful servant I will give it thee. I WILL give it thee. Thou mayest as assuredly depend upon it, as though thou hadst already received it. I will GIVE it thee. Art thou ready to sink down beneath the very thought of a crown, and a crown of life; art thou oppressed with a sense of thy own utter unworthiness of such an honor? Be not discouraged, I will GIVE it thee, freely give it, as an act of my own gratuitous bounty, and as an expression of my approbation of those faithful services which I have enabled thee to perform. And it has been supposed, that the manner of expression made use of, I will give thee a crown of life, is particularly intended to suggest to us, that the rewards of grace promised to Christ's faithful servants shall be immediately conferred

conferred on them by the Savior himself. I will not send Gabriel, or any of the angelic hosts to crown thee, but I myself will with my own hands place upon thy head a crown of life!

The expressions are figurative. But my Brethren, I need not tell you that the ideas conveyed by them are real, and infinitely delightful. A crown, a crown of life. A crown, expressive of the highest dignity and glory, the most complete victory and triumph. But O who can conceive of the dignity and glory, or what language can describe the inconceivable triumph of the victorious Christian, the faithful approved minister of Christ! A crown is prepared for him, a crown of glory, a crown which shall not fade away. Yea, a crown of life. What though the most faithful of the ministers of Christ must die as well as others? What though they are appointed unto death, and charged therefore to be faithful unto death, as those that have death before them? Death hath no permanent power over them, they are conquerors and more than conquerors through him that hath loved them. They spring through death unto immortal life. Death is the gate of life unto them, and after death there awaits them a crown of life. A crown for life, yea, a crown of life. The glorified servant of Christ shall, like his divine Master, die no more, but live for ever,

live in the presence of the Savior; live in a state of conformity to his blessed image, live in his service, live in a state of fellowship and communion with him in heaven for ever! But after all, how very far do our most exalted ideas fall short of the reality of that sublime felicity which is enjoyed by the faithful servant of the Lord, to whom is given this crown of life! He is freed, for ever freed, from every kind, from every degree, from every appearance of death, whether natural or moral, and lives, greatly lives, lives for ever, a life on earth unkindled, unconceived, a glorious life, a life of knowledge, of purity, of bliss unutterable, in the enjoyment of which, Death, in the fullest and noblest sense of those grand expressions, is swallowed up in victory.

That crown of life, we have no doubt, our dear Brother, though his body lies here before us, is gone to receive. Nor shall this poor mortal body always remain, as now, under the power of death, but at the resurrection morn, when the trumpet shall sound, and the graves be opened, and the dead arise, it shall come forth, from its dusty bed, this corruptible shall inherit incorruption, this mortal shall put on immortality, be fashioned like to the glorious body of the Son of God, and body and soul be ever with the Lord.

Our dear and honored brother was a native of Chermes, in Buckinghamshire, where he spent his early years, and under the eye of his parents was trained up in the nurture and admonition of the Lord. At the age of seventeen, if I mistake not, he went to London, and being enabled, through divine grace, to give the most satisfactory proofs of his sincere unfeigned piety, he joined himself to the Church of Christ meeting in Maze Pond, Southwark, then under the pastoral care of the Reverend and learned Benjamin Wallin, M. A. As it was observed by his friends that God had given him a remarkably studious turn of mind, and an insatiable thirst for knowledge, he was persuaded to devote himself to the work of the Ministry; for which work, the Church to which he was united, and its worthy Pastor, judged him to have very promising abilities. With this view he received a course of liberal education for several years, principally under the direction of that most complete scholar and gentleman, the late Thomas Llewelyn, LL.D. At the close of his studies, he received an invitation from this Church to become a Colleague in the Ministry with your present worthy Pastor; the duties of which situation he continued faithfully to discharge to the time of his death. In the year 1770, upon the Institution of The Bristol Education Society, formed for the

education of candidates for the Ministry, he was unanimously chosen one of the Tutors of that Institution, in conjunction with my late honored Father and myself: which office he filled with the highest reputation to himself and advantage to his pupils, to the time of his decease. And it is no inconsiderable testimony to the excellence and amiableness of his character, that during the whole of his connection with your honored Pastor, and with his Colleagues in the Academy, the most perfect unbroken amity mutually subsisted between them; and the more we knew him, and the longer we were united to him, the more we honored, esteemed, and loved him.

His character as a Scholar stood deservedly high with those who were best capable of judging of it, and well merited every literary distinction with which it was or could be adorned. His many pupils, as well in the course of his private tuition as in the exercise of his public office as an Academical Tutor, some of whom rank high in Society and are ornaments to it, will cheerfully rise up and do honor to his memory, by bearing testimony to his great literary merit, concealed as it was from public view, under the veil of the most unassuming modesty and diffidence.

His abilities as a Divine, and a Preacher of the Gospel, were highly respectable. He was a workman that needed not to be ashamed. He rightly divided the word of truth. He fed you with

with knowledge and understanding. He preached Christ and him crucified; and by an open, clear, faithful manifestation of the truth, commended himself to every man's conscience in the sight of God. I believe there never was in the world a more sincere, upright man, or a more faithful disinterested preacher of the Gospel. He sought not your's but you; and I know had this for his rejoicing, that in simplicity and godly sincerity, not with fleshly wisdom, which he despised from his heart; but by the grace of God he had had his conversation in the world, and more especially to you wards. In his late illness, which so soon terminated in his death, he one day said to me, with great earnestness and affection, "I have been thinking of my present situation, and I find it a comfort to me to reflect that according to the best of my ability, I have preached Christ crucified, and that, my conscience tells me, from the most disinterested motives." Nor was he without many seals to his ministry, though his success was not equal to his wishes. He always appeared to me to possess every requisite talent for popularity, and his not acquiring it to a greater degree is principally to be attributed, in my sincere opinion, to that unconquerable timidity and self-diffidence which, in some measure, to adopt the language of one of our poets,* "repressed his noble rage, and
"froze

* Gray.

“froze the genial current of his soul.” And yet he was often animated to a considerable degree, and always instructive, edifying, convincing; an able Minister of the New Testament, not of the letter but of the spirit.

In private life there have been but few equally amiable. I believe it might with the strictest truth be said of him, and a higher eulogium can scarcely be given to any human character. He never made an enemy, nor lost a friend. He was himself a friend to many; a wise and prudent, a steady and faithful, an entertaining, instructive friend, and will be greatly missed in many social circles, who will long mourn to think that they shall see his face no more. Ah, 'tis painful to think, (I feel it whilst I speak it) it is painful to think that the places which once knew him; in those families which were favored with his friendly visits, and especially in the family in which he so long resided, and to which in all its branches he was so much endeared; the places which knew him in the Church of God, and in the world, shall know him no more! His countenance is changed, and he is sent away. His lips are for ever closed in silence, and he is gone the way of all the earth! What shall I cry? says the prophet. Cry, says the Lord, (and is not this the cry now sounded in our ears?) All flesh is grass! The grass withereth, and the flower thereof
fadeth,

surely the people is grieved! Who would have thought, a short time since, that many of us now present should have surrounded the corpse of our dear and honored Brother, and not he rather have thus attended ours! A ruddy countenance, strict temperance, uncommon regularity, and a serene tranquil temper, seemed the natural prognostics of long life. But how often, in such an hour as we think not the Son of Man cometh! But this is our comfort, our loss is his everlasting gain. Dismissed from the toils and pains and sorrows of mortality, which in its best state is altogether vanity, he is gone to be with Christ, whose servant he was, which is far better. I heard (says an inspired apostle) a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them. He was indeed through grace faithful unto death; his Master, I have no doubt, will at last himself attest it before an assembled world; and he is gone to receive the crown of life. That crown may you, my honored Brethren in the Ministry; that crown may you, my honored Friends who heard the word of life from his lips; that crown may you, his beloved Pupils for whose good he so patiently and wisely labored; that crown may I receive, that crown may we all receive, and triumph

you, my beloved Brother, is the Ministry: that to receive the crown of life. Let every man say: I have no doubt, will as I tell myself at-
tend it before an appointed word; and he is gone

END OF THE SERMON.

in

Death triumphs over all. The silent and the
~~the ministers of the word of life, must all alike~~
 become victims to Death. **THE**
FUNERAL ORATION.

JESUS wept. He, who never sinned, wept
 at the grave of a beloved friend. This will
 surely justify our tears upon the present mourn-
 ful occasion. We do not abandon ourselves to
 sorrow, as those that have no hope, but desire to
 have our sorrows under the influence of the spirit
 and grace of the Gospel.

But surely if, our minds are at all properly dis-
 posed, the circumstances in which we now are,
 and the scenes which present themselves to us,
 cannot but greatly affect our hearts, and impress,
 and we may hope improve our minds. We are
 treading on the ashes of the dead, the grave is
 open before us, and the remains of our dear
 Friend and Brother deposited in it! And in a
 short time this will be our own situation, and in
 such a dark and gloomy apartment as that in
 which our Friend and Brother lies, we shall lie
 also!

Death triumphs over all. The useful and the amiable, the exemplary and the pious, yea the the Ministers of the word of life, must all alike become victims to Death. The prophets of the Lord, do they live for ever? No, they do not; or we had not been here upon the present occasion. Our dear Brother, who so ably and so faithfully for many years proclaimed the great salvation of the Lord, is yet dead, in the midst of his days, and we shall see his face no more. He shall no more come back to us, but we must all go to him.

Were the Ministers of the Gospel ever so desirous of escaping the stroke of death they cannot, for there is no discharge in this war. Who can retain the Spirit in the day of death? Ministers are under the same irreverfible fentence of death with others. They are made of the fame dying materials. They are fubject to the fame fatal difeafes. They have the treasure of the Gospel, which is committed to them in earthen, brittle veffels. They are of the fame flock and lineage with others, have the fame moral caufe of death in them, fin, are all defcended from that one man by whom fin entered into the world, and death by fin, and through whom a fentence of death is paffed upon all men, for that all have finned. The brighteft Chriftian is not exempt. Vital union to Chrift, the implantation of grace
in

in the soul, will not save from the stroke of death. If Christ be in us, though the spirit or soul is life because of righteousness, yet the body is doomed to death because of sin. Nor can the most distinguished office in the Church of God, excuse from death. Ministers, it is true, are called Angels; but this respects not their nature, but their office. Aaron must ascend Mount Hor, and die there. Moses, Mount Nebo, and die there. And the great Apostle of the Gentiles tells us, that the time of his departure was at hand. The living know that they must die.

Nor have the faithful servants of Christ a wish to have it otherwise, but they have a desire to depart that they may be with Christ, which is far better. David wished for the wings of a dove that he might flee away and be at rest. Good old Simeon longed to depart in peace, having seen the salvation of the Lord. And Job cries out, I loathe it, I would not live always.

There are two things which are principally productive of this disposition in the minds of good men. The one is, the eternal freedom they shall obtain by death from all their present sorrows and distresses; the other, the positive happiness they shall be put in possession of. Whilst here the best of men groan, being burdened. Ministers not less, perhaps in many cases more than others. Even we ourselves, says Paul, who have received

received the first fruits of the Spirit, groan
 within ourselves. The Apostle himself cries
 out, Who shall deliver me from the body of this
 death? Good men have the remains of corrupt
 nature in them as well as others, are men of
 like passions with others, exposed to the same
 infirmities mental and corporeal, tried by the
 same temptations, exercised with the same afflic-
 tions, and it cannot be wondered at therefore that
 they should have a desire to depart. Ministers
 especially. Their temptations are often peculiar.
 Their business is to oppose the designs and inter-
 ests of Satan, and he desires to have them there-
 fore that he may sift them as wheat. No wonder
 that they should wish to fly away and be at rest.
 Especially when we consider on the other hand,
 the bright and blessed prospects of happiness
 which are opened to them in the gospel. The
 state before them is far better than this, yea far
 beyond all that eye hath seen, or ear heard, or
 the heart of man conceived. How various the
 representations scripture hath made use of to set
 it forth! It is called a rest; and what more sweet
 to the weary pilgrim than rest? It is called joy,
 and if whilst here the Christian can at times
 believingly rejoice with joy unspeakable and full
 of glory, what must be the transport of his soul
 when he shall enter into the joy of his
 Lord. It is set forth by the idea of light; it is
 beviser
 called

called the inheritance of the saints in light. It is called glory; glory to be revealed, glory to be revealed in us, an exceeding great and eternal weight of glory! Need we be at all surprized, that the hope of such a deliverance on the one hand, and of such happiness on the other, should reconcile the good man to death, yea cause him to long for his dismissal. "I cannot boast," said our deceased friend to me when on his dying bed, of any thing extatic, but I am entirely resigned to the will of God."

After all, Death it must be acknowledged casts a reproach upon human nature. It renders the body, however pleasing it might once be, putrid and loathsome, a prey to corruption and worms, reduces it to the dust from whence it was taken, and obliges us to say, Bury the dead out of my sight! But blessed be God, revelation throws light into the gloomy abode of the grave, wipes off the reproach, and completes the triumph of the humble Christian. It assures us that there shall be a resurrection of the dead. That this corruptible shall put on incorruption, this mortal shall put on immortality, the body be reunited to it's kindred mind, and be ever with the Lord, and Death be swallowed up in victory. Wherefore, let us endeavour to comfort one another with these words.

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Three and thirty years nearly, I have had the happiness of being connected in the ministry with my dear and honored Brother whose remains we have deposited in this grave. He is taken, and I am left! It gives me pleasure, as far as I am capable of feeling pleasure upon such a melancholy occasion, to reflect upon the happy union that subsisted betwixt us during the whole of our connection, uninterrupted by so much as a single jar. United in a firm belief of the same important truths, and having the same ends in view, the glory of God and the good of souls, we labored together for the faith of the gospel and were of one heart and one mind. To crown our past harmony, O that one heaven may at last unite us again for ever!

After the long and intimate acquaintance I have had with our dear and honored friend, I cannot withhold this just testimony concerning him. That I have found him to be the man of strict integrity and uprightness: the man of sound knowledge and understanding: the man of wisdom and prudence: the man of affection and kindness. And he was, as you all know, a man of a catholic spirit, loving the image of his divine Master wherever he found it. But I forbear. His amiable, exemplary character hath already been presented to us from the pulpit, by my Rev. and honored Brother who had long been

been his colleague in the important office of the tuition of candidates for the Christian ministry; to which nothing need be added by me on the present occasion.

This providence is full of instruction to all his surviving brethren in the ministry. It says to us, In such an hour as ye think not, the Son of Man cometh. It calls upon us all to watch for souls, as those that expect shortly to be called to their account. To be diligent, working whilst it is day. To be faithful unto death, in the prospect and hope of that crown of life, which the great Shepherd and Bishop of Souls hath promised to all them that love his appearing.

And doth not this providence loudly call upon all those, whether hearers or members, who stately attended the ministry of our deceased Brother, to recollect what he taught them, and what effect it has had upon them? Have you like the noble Bereans searched the scriptures daily that you might see whether those things were so, or not? What use have you made of his life and labors while they were continued to you? They are now both at an end, as to you, for ever. Oh think of the fair example he set before you, and wherein he followed Christ, be ye followers of him. Call to mind the many prayers he has offered to God for you and yours. Follow them with your own, and look up to God for an answer

to both, that you may at last rejoice together again, for ever.

Finally, may we all be engaged to fit more loose to this world, the fashion of which is thus continually passing away, and whilst we are continued in it may we be enabled to fill up the duties of our respective stations with zeal and diligence, and having our loins girded about, and our lights burning, may we be as those that are waiting for their Lord! Blessed is that servant, whom his Lord when he cometh shall find so doing!

T H E E N D.

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